

43 30

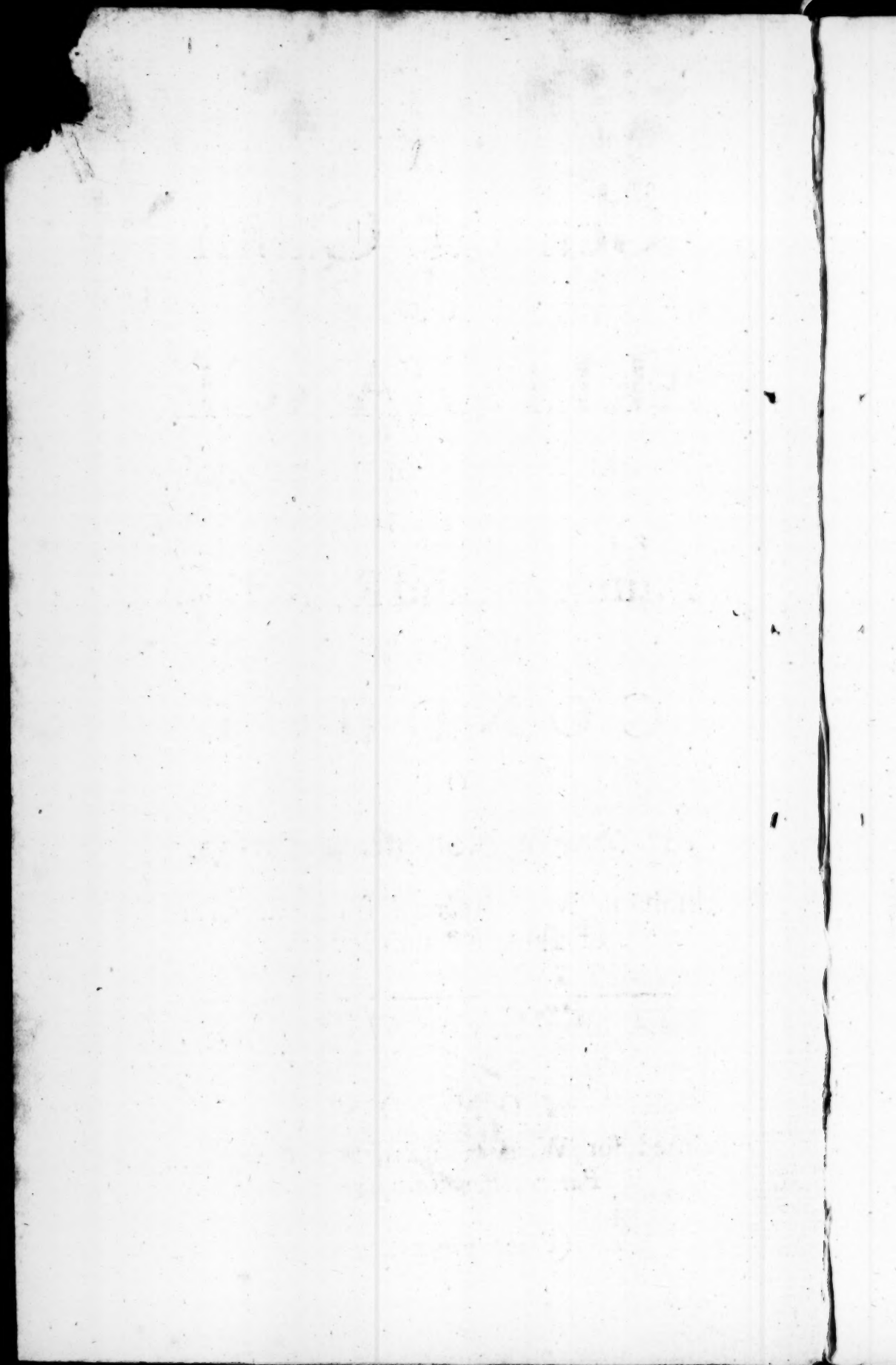
A
General Claim
T O
ALLEGIANCE,
ATHEISTS, and TORIES excluded,
WITH
Arguments, and Reflections
Upon the late
CONDUCT
O F

Mr. Orme a Non-juring Parson,
Absolving Mr. Shepheard from the Crime
of **Murder** unrepented.

Exod. Chap. xx. v. 13. *Thou shalt not kill.*

L O N D O N,
Printed for W. BOREHAM, at the *Angel* in
Pater-noster-Row, 1718.

(Price Six-pence.)



A

General Claim

T O

ALLEGIANCE, &c.

A Few Days before the end of the last *Term*, being weary with attending at *Westminster*, upon account of a *Tryal* which had called me to *London*, I sought to relieve my self by viewing the Curiosities which offer'd themselves almost in every Corner. This Relaxation, tho' it gave me a great deal of Diversion; yet I found it convenient to sit down, and repose my self a while, which I did in a private Part of the *Hall*. The easy Posture I found my self in, after so much standing, quickly made me lose my self in a *Slumber*, which soon after ended

A 2

in

in a profound *Sleep*, from which I cou'd not be awaked, but was left undiscover'd till the *Hall* was emptied, and the *Doors* lock'd up. Now as the hurry of the Day is commonly acted over again by feint Ideas and Dreams, in the Night ; so all the while I was asleep, nothing ran in my Head but *Tryals*, *Judges*, *Cryers*, *Appeals*, *Claims*, &c. which confus'd Ideas at last began to be ranged into Form. Methought, I saw the *Doors* fly open, and a vast Croud press in, and make towards the *Bench* where the *Court* was already sitting. There was such a Variety in the Dress, Features, and Language of the *Assembly*, that *Westminster-Hall* appear'd to be a *Rendezvous* of all the Inhabitants of the Earth. And upon Enquiry, I was inform'd there was something of that Kind: *Representatives* were sent from all Parts of the World to a *General Court of Claims* upon the Subject of Allegiance, in which a *British Bench* was to decide the Controversy. The

The First who desir'd to be heard was an *Atheist* in an *Italian* Dress. He was afraid the Court would not attend to his *Claim*, and therefore broke through all Rules, and began his Defence before Orders. I am sensible, said he, what Prejudices I lie under in Regard of *Allegiance*; but I have such an Opinion of this *Honourable Bench*, that I despair not of Success, when my Case is impartially consider'd. I have always been zealous and active, in maintaining the Present Establishment, and have gone all the Lengths the Cause requir'd. I have fought two Duels, one with an *Irish* Man, the other with my Landlord's Son, for refusing *King GEORGE'S Health*: I never omitted to illuminate my Windows upon a Loyal Occasion, and am at this present upon a Project, how to secure the Government by making an Act against *Treasonable Looks*: The Truth is, I entertain some
few

few Scruples concerning the Books of *Moses*, Immortality of the *Soul*, the Existence of a *Deity*, and some such speculative Matters. But what Affinity have these Things to *Allegiance*? 'Tis a hard Case, if a Man cannot be true to his *Country*, without being a *Bigot* in *Religion*. This Gentleman's Assurance occasion'd a great murmuring in the *Court*, which had like to have ended in the Cryers Imprisonment, for suffering one to plead his Cause before a *Publick Tribunal*, who had been so often convicted as incapable of human Society. However, since Things were gone so far; the *Judges* made a Sign to the *Kings Advocate* to speak to the *Atheists Appeal*, and to satisfy the World he could have no Right to Protection upon Account of *Allegiance*, which he did in the following manner. *Allegiance*, Sir, said he, is neither Humour nor Interest, but a Branch of every Man's Duty, and where the Ground of Duty

is

is subverted, *Allegiance* is without a Bottom. To question the Existence of a *Deity*, is to declare a Mans self an Enemy to all Mankind. Where a Supreme *Being* is not acknowledg'd to whom we are to be accountable for subverting a *Government*, the Subject has no farther View than Domestick Convenience, to which the Variety of Human Affairs gives every Day a new Turn. By this Means *Allegiance* becomes only an occasional Compliance as it answers other Ends. And tho' it shou'd be back'd by an *Oath*, this can amount to no more than to discover the Pretended *Loyalist*, to be both a *Fool* and a *Knave*; first for invoking a *God* he does not believe in, and again for making a Promise he never designs to keep, or thinks Obligatory. A little *Philosophy*, and a great deal of *Vice* are the Principal Ingredients of that fine Gentleman call'd an *Atheist*. If he does not Merit the
Cha-

Character of a Sociable Creature, how can he pretend to that of a Good Subject? Upon this the *Court* declar'd him incapable of the Relative Duty of *Allegiance*, but insinuated at the same time; that his Case was not so desperate, but that a dark Room and clean Straw might bring him to himself, and make him serviceable to his *Country*.

The *Deist* appear'd in the next Place. A Smile I discover'd upon the Countenance of some Persons of Distinction in the *Court*, made me Conjecture this *Gentleman* wou'd be heard very favourably. Wherefore after some Preliminaries were adjusted, and that the *Assembly* was recover'd from the Confusion it was put into by admitting an *Atheist* to put in his Claim: He acquainted the *Judges*; that tho' he had many Difficulties to remove, yet he doubted not to make good his Pretensions to *Allegiance*. My *System* said he, stands
upon

upon this bottom. I acknowledge a Supreme *Being*, but deny the necessity of a Reveal'd *Religion*. The Law of *Nature* is my *Rule*, what Reason prescribes, that I hold to be Sacred, and Inviolable. The different *Forms* of Worship call'd *Religions*, are excellent *Politick Schemes* invented out of a commendable View of preserving Discipline; and if some are pleas'd to improve the Contrivance in order to carry on the Work of *Futurity*, I shall not disturb them in their Devotions. I own my *System* is contrary to the receiv'd Opinion of most *Nations*; yet notwithstanding this Singularity as to the Substance of my *Belief*, I never indulge the Liberty of thinking so far as not to embrace that *Necessary Principle*, that there ought to be a punctual Observance in the Submission of all Subordinate Powers, and that all *Lawful Power* is to be obey'd. *Disobedience* directly 'thwarts my *Reason*, and de-

B stroy's

stroy's a Primary End of the Creation.
 In a Word, notwithstanding the Latitude I give my self in my *Belief*, I am always Serious upon the Articles of *Allegiance*, and in Practice am not distinguishable from those who make *Allegiance* Part of *Reveal'd Religion*. The *Judges* seem very well content with the *Deists* Proofs, and allow'd his Claim with this Caution: That he shou'd keep himself within bounds, and not improve his System so far as to disturb the *Religion* establish'd by the Supreme Legislative Power. So the *Deist* had his *Allegiance* Secur'd to him upon the Foot of Nature and Reason, as others claim'd it upon the Foot of *Religion*.

This Success the *Deist* met with, encouraged the *Pagan* to do himself Justice upon the same Controversy; for tho' the Infamy of his *Creed*, made many condemn him in their Thoughts before they had either heard him, or were acquainted with the Opinion
 of

of the *Court*; yet he managed his Cause so well, that they quickly came over to the opposite Perswasion. The Substance of his *Plea*, I Remember, was in describing the Exact, and Charming Discipline which formerly was kept up in the *Grecian*, and *Roman, Common-wealths*. The Scrupulous Obedience, said he, requir'd both in *Civil*, and *Military* Matters is a convincing Proof, that we look'd upon *Allegiance* as an *Essential Duty*, and that a *Heathen* was obliged to be a good Subject by the Strength of his *Profession*. The Plan of our *Allegiance* has been handed down through many Ages; and the choicest of your Modern *Politicks*, in order to place Government upon its just, and natural bottom have been collected from our Practice, and Observations. If we entertain a false *Idea* of that Supreme *Being*, which Rules the *Universe*; it has no Influence prejudicial to *Allegiance*. Let

the *Ruling Power* be Single, or Multiplied, the Duty of Submission is still requir'd. The *Judges* having nothing to object against the *Pagans* Arguments, gave Orders that his *Allegiance* shou'd be recorded; adding at the same Time that it was a great Reproach to *Christianity*, that a *Pagan* shou'd confine himself in his Civil Allegiance, though he divided his Prayers among a Thousand Gods, whereas *Christians* tho' perfectly agreeing about the Object of their *Worship*, were always Quarrelling about the Object of *Allegiance*.

We may reasonably suppose the *Jew* (whom I knew by his fallow Complexion) cou'd have no Difficulty in making out his Claim to *Allegiance*, after having observ'd such a Latitude, as the *Court* was disposed to allow of in those who had hitherto been heard. So He was immediately pointed to, to open his Cause, and declare upon what Grounds he built
his

his *Allegiance*. My Claim, says He, stands thus. I am the *Embrio* of a *Christian*. Now 'tis well known that the *Synagogue*, and the *Gospel* differ not the least in Point of *Allegiance*. 'Tis True, I deny *Christ*, but yet I may be unsuspected in the Case of *Loyalty*. Things are not alter'd with us since our Dispersion upon *Christ's* appearing. No: A Modern *Jew* is the same he ever was, as to the Matter under Debate; we still work upon the old Plan of *Reveal'd Religion*. Our Mistake as to the Person of the *Messiah*, and Superstructure of *Christianity* leaves Civil Allegiance in *Statu quo*, and proves no Obstruction to the Relative Duties between *Prince*, and *People*. And if Experience deserve any Consideration upon this Occasion, our Passive Behaviour under those Princes where we have only a precarious Subsistence, is no small Proof of the good Tendency of our *Principles*. The Court having

ving weigh'd what was alledg'd by the *Jew*, found they were a People Reconcilable to the demands of any Civil Government, and that the *Sabboth* might be kept upon a Principle of *Religion*, while *Sunday* was observ'd upon a Motive of *Allegiance*.

No sooner had the *Jew* left the *Bar*, but a Gentleman steps up, whose Majestick Mien, and lofty Carriage drew every Bodies Eyes upon him: By his Dress I took him to be a *Turk*, and upon Enquiry I found it was so: His appearing drove several in the Court into a great Consternation. The Name of a *Turk* had always been look'd upon as a Reciprocal *Term* with a *Villain*, or *Faithless* Man, which Popular Notion induced a Lawyer there present, to move that he might not be heard, as being incapable to make good his Claim to *Allegiance*. But a certain Gentleman, who formerly had been Embassador at the Port, and who had a better Opportunity

tunity of being acquainted with the *Ottoman Principles*, took the Liberty to acquaint the Court, that to his Knowledge, the *Turks* lay under several Misrepresentations; and that questionless the Person then standing at the *Bar* would soon wipe off any Imputation as to want of *Allegiance*. Upon which the *Court* gave him leave to make good his Claim. I am not ignorant said he, with what Disadvantage I appear in this Place. I see a violent Prepossession in every Man's Countenance; that we are an immoral and undisciplin'd People, entirely manag'd by Power, without any Regard to Right, or Wrong, then directing his Discourse to the *Bench*. But is it credible, *my Lord*, that so vast an *Empire* as we are, composed of so many different Nations, Languages, and Interests, shou'd be cemented together without Principles? We acknowledge one God, or Immortal Being: We disclaim not the Morality of

of your Gospel, but only give the Preference to *Mahomet* as the most successful Instrument of God's Glory. So that the Difference between a *Christian* and a *Turk*, lies more in Persons, than in *Things*; more in the Commanders, than in what is commanded. The same *Allegiance* which Christ requires from a *Christian*, *Mahomet* requires from a *Turk*; but if there is any Advantage, 'tis on our Side as being remarkable for an Excess in *Allegiance*, as the Number of our strange *Viziers* and *Bassa's*, upon every small Trip in Management is a convincing Proof. The Judges finding how plausibly, and with how much Truth the *Turk* supported his Pretensions, signified they were content to admit him as capable of being Part of a Civil Government. For it appears to us, said they, that his *Alcoran* is both his *Bible*, and his Statute-Book; and why may not a *Turk* be as good a Subject with *Plurality* of Wives,
as

as many *Christians* are with a *Plurality* of Whores?

And now it was Whisper'd to the King's Advocate, that the *Quakers* also had sent a *Representative* in order to have their *Allegiance* Recorded, in case they cou'd make out their *Claim*. The *Judges* would willingly have eas'd them of giving the *Court* the Trouble, being already satisfied how averse they were from giving any Disturbance to the *Civil Power*. But because the *Claim* was General, they also were heard. I shall neither, said the *Quaker*, urge our Apostolick Mien, or unpolish'd Sincerity, but am willing also to put the Cause of *Allegiance* upon the Issue of *Principle*. Our *System* is directly opposite to any thing that can give Disturbance, we have always been Regarded; as the most Passive, and easiest Part of Mankind, and welcome to any Power in *Europe*, excepting the *Helvetick* Bodies; who never wou'd agree to our settling among
C them.

them, because we were not Quarrelsome, and so useless to a People that subsisted by Fighting. Now if Resistance upon a Lawful Occasion be inconsistent with our *Creed*, 'tis not likely we shou'd justify Rebellion. The *Church* has as little Reason to complain of us, as the *State*. The Truth is, we only believe what we please, and refuse to pay *Tythes* to the *Clergy*. Yet we acquiesce in one Case, when the Civil Power interposes and we dar'nt take our selves to be Singular in the Other. As for taking Oaths — But here he was interrupted by the Judges. As for taking Oaths, *Friend*, said they, the Wisdom of the *Nation* has regard to the Tenderness of your Conscience, and we are all fully satisfied, that the *Yea* and *No* of an Honest Man, is greater Security against an Invasion, than a Thousand *Abjurations* repeated by a *Knave*.

The *Presbyterian* was call'd in the next Place. Many were of Opinion, that

that his Case was but indifferent, and that he wou'd be put to some Trouble to maintain his Claim to *Allegiance*, by the Way of *Principle*. Others were of a different Sentiment. He urg'd his Pretensions in this Manner. I am not Ignorant, said he, that our *Allegiance* has often been suspected, but it was always through Passion, and Misrepresentation. Every *Scribler* takes upon him, to charge us with *Forty one*: But 'tis well known, that both Houses of *Parliament* went hand in hand with us in those Days, while we were intent upon supporting the *Liberties* of the *People*. As for the *After-game*, and Attempts upon the Person of King *Charles I.* we were then out of Power. The enraged *Army* was only answerable for what happen'd before the *Banquetting house*. Now there are two Things, *My Lord*, usually objected against us in relation to *Principles*. *First*, that we assert the Original Right of Governing to be lodg'd in the *People*; *Secondly*, that
we

we are not willing to own the Present Church Establishment, as it is usually represented under the Oeconomy of a Prelatick Independency, *Jure divino*. That these *Tenets* are not inconsistent with *Allegiance* is demonstrable. The Former, by the *Act of Settlement*, which has put the Peoples or *Parliamentary* Power in Execution by excluding all *Popish* Branches from the *Succession*. The latter is obvious to the Meanest Capacity. 'Tis easily determin'd, whether *Dependency*, or *Independency* in a Subject, is more reconcileable to *Allegiance*. He was proceeding farther, to give several *Instances* in which the *Presbyterians* had discover'd themselves to be eminently Servicable in bringing about, and maintaining the *Revelution*, and Present *Establishment*; but the *Court* signifying they sate rather to determine the Cause of *Allegiance* by *Principle*, than *Practice*. And being satisfied with what the *Gentleman* had alledg'd
in

in Favour of his Claim, it was concluded, that a Person might be capable of being a good Subject, tho' he was not Sign'd with the *Cross* at his *Baptism*.

Upon the last Gentleman's leaving the *Bar*, another advanc'd who was a very Handsome, Genteel, Affable Person. The whole *Court* bow'd to him, and a remarkable Chearfulness appear'd in every Man's Countenance. I enquir'd who it was, and I found him to be a *Member of the Church of England by Law Establish'd*. The *Judges* wou'd gladly have dispens'd with him from giving himself the trouble of a Defence, because his *Loyalty* had always been conspicuous, but he humbly desir'd he might also be heard among others, and accordingly gave this short Account of his *Principle*. Not to detract, *My Lord*, from other Persons Merit in the Cause of *Allegiance*. I dare make bold to affirm that a *Loyalist* and a Member
of

of the *Church* by *Law* Establish'd, are Reciprocal *Terms*. All those *Articles*, and *Sanctions*, in which we distinguish our selves from other *Branches* of Christianity, constantly press Obedience to the *Civil Power* in the strongest, and most significant *Terms*. Others have sometimes Totter'd, but we have been remarkably Steady. Of late Years, indeed, several Persons ignorant of the *British Constitution*, and not sufficiently attending to the *Crisis* of *Allegiance*, have represented us as warping too much towards *Popular Schemes*, but since the *Legislature* has taken the Controversy in Hand, and given to *Hereditary Right* as much as it can claim by any *Law*, either Human, or Divine, 'tis the highest Instance of Prudence, and Justice, to rest upon that general Decision, by the Strength whereof we can never fail to sit fast in our *Allegiance*. After this, the *Gentleman* was dismiss'd with the same Indications of Pleasure he had been receiv'd,

ceiv'd, and a Church of *England* Man by Law Establish'd, was declar'd to make *Allegiance* his *Religion*, which others only regarded as a *Civil Duty*.

The *Court* seem'd now dispos'd to rise, when I heard the Officers cry out, clear the Bar, clear the Bar; make way for the *Gentleman*. My Curiosity was more rais'd than usually; for I saw plainly by the *Mobbs* appearing in the *Court*, that some new Scene was to be acted. At last I discover'd a Person in a violent Sweat, fanning himself with his Hat, and who by the Motion of his Eyes, and Gestures of his Body seem'd very willing to pass for a Man of *Consequence*. By degrees he screw'd himself to the Bar, and being ask'd by the *Judges* who he was, and what Nation, Religion, or Body of Men he Represented? He tript so often in the Account he gave of himself, and had been of so many *Parties* and *Religions*, that at present he was
in

in a kind of State of Indifference, yet own'd himself to be a *Tory*; and under that Appellation he desir'd to put in his Claim to *Allegiance*. The *Judges* cou'd not forbear smiling to see the Man's Assurance, who after having been so often baffl'd in this same Cause, durst make so publick an *Appeal*. However, it was resolv'd that no body should have any occasion to complain, and therefore he had a Sign given him to begin his *Plea*. I remember, he dated his *Allegiance* from *Edge-Hill*, *Newbury Fight*, the *Royal Oak*, &c. and then went on in the following Manner. This *Nation*, said He, is Unfortunate in many things, but in nothing more, than that it seldom knows how to distinguish Persons of Worth, and Merit. After having been crippl'd in our Fortunes by the Calamity of a *Civil War*, and honour'd the *Royal Family* with a bloody List of our Ancestors overthrown in Battle, we reviv'd again upon the
Re-

Restoration of King Charles the Second, who prais'd our Labours, but never rewarded them. Upon this Princes Decease, King *James II.* found us in the same Loyal Posture. We were Enemies to his *Religion*, but true to his *Cause*, having a just Deference to his *Hereditary Right*, maugre all the Provocations, and Prejudices, both of *Interest*, and *Religion*. His short Reign put a Period to our Happiness, yet it threw us upon new Experiments of *Allegiance*. Some of us attended him abroad, while others labour'd for him at Home. And when he was snatch'd from us, we transferr'd our Loyalty upon his Son; so that the whole Life of a *Tory* is one Regular Piece of *Loyalty*, from the Standard set up at *Nottingham*, till the *Barricado* at *Preston*. Hitherto the *Court* had given great Satisfaction to Men of several *Religions* and *Parties*, by excusing their *Principles*, and throwing the *Infamy* of their Practices upon some mistaken
D Inferences

Inferences they made in point of *civil Duty*. But as to this last *Gentleman*, they were oblig'd to alter their Method, and absolutely pronounce a *Tory* incapable of *Allegiance*, upon account of ill ones, or rather for want of any *Principles*. Upon which the Judges order'd the *Kings Advocate*, to give the Court an account what a strong Delusion the *Tories* were abandon'd to upon the Subject of *Allegiance*. Sir, said he, addressing himself to the Gentleman at the Bar: The Wisdom of this *Nation* is fully appriz'd of the Tendency of the *Tory Spirit*. King *Charles* the first (whose Memory ought to be sacred upon many accounts) was certainly meditating *Arbitrary Power*, and actually attempting it to the greatest Exorbitancy. Many of those Noble *Ancestors*, whose Sons you glory yourselves to be, were the very *Persons* who sooth'd him up, and confirm'd him in the false Idea's of his Power, and
after-

afterwards push'd him upon several Illegal and Arbitrary Practices; and if they died in Defence of that Cause, they merited full as much Praise from their *King*, as from their *Country*. Look ye, Sir, you are not to flatter yourselves, that the Tragical End of that unfortunate *Prince*, will plead for his first Attempts upon the Liberties of his People. No, Mr. *Pym* was not responsible for *Bradshaw's* Sentence: The Case was alter'd in all its Circumstances; and had *Majesty* deserv'd a Stroke, it was not from the Hand that gave it. As for King *Charles II*, they are still alive, who can witness your Conduct during his Reign; and how often you tamper'd with him to make a Push for *Arbitrary Power*. But your Designs were more conspicuous under *James the II*d, whom you first engag'd in the ruinous Project of dispensing with the *Laws*. and afterwards call'd in a Foreign Power to correct him for the Mismanagement. Thus by

D 2

degrees

degrees you became so inconsistent, and intricate in your *Politicks*, that you are almost grown delirious. Have you not appear'd in all Shapes, and joyn'd your selves to all Parties to bring about your Nothing? So that the whole Story of your Life for these last 30 Years has been nothing but Swearing, and Forswearing; laying Plots, and discovering 'em: Persecuting in Place, Rebelling out of Place: Furious in Projects, dispirited in Execution. A *Whig* to Day; a *Tory* to Morrow. Sometimes one, sometimes both, and sometimes neither. After the *Advocate* had drawn the *Tory's* Picture in this Manner, the *Gentleman* seem'd to enter into himself, and petition'd to take the *Oaths* that he might qualify himself to be Serviceable to his *King*, and *Country*, but it appear'd by several Substantial Evidences then in *Court*, that he had already taken them above Nineteen Times; neglected therefore and despised by the *Court*,
 he

he was permitted to go unpunish'd to the Tavern from whence he came; there to spend the Remainder of his anxious Days in drinking bad Wine, and railing at the Government. The *Papist* was just moving forwards to put in his Claim, when the unlocking of the *Hall-Doors* awak'd me, and put an End to this Imaginary *Tribunal*.

Being releas'd from my Confinement, and willing to regale my self after a cold Nights Lodging, I stept into the next *Coffee-House*, where my Dream was confirm'd by a real Fact, especially as to the *Tories* Incapacity of being good Subjects. One *James Shephard* a young Man of that Party was so far intoxicated with *Anti-Revolutionary Principles*, that he cou'd not overcome a Scruple of Conscience; He had entertain'd near Three Years of assassinating his Majesty. This surprizing Account happening at that Conjunction, made
me

me look upon my *Dream* as a Kind of *Prophetick Vision*, and the Circumstances of that Unfortunate Person afterwards at his *Examination*, *Trial* and *Execution*, together with a *Non-juring* Minister espousing his Cause, confirm'd me so strongly in my Opinion of that sort of People, that I thought it wou'd be a very useful Labour to the *Publick*, if I drew up the *Heads* of what occur'd to me at that Time. The World is very well acquainted with the Fact, the Scene being but just over; but the Reasons which induced the *Persons* to insult his Majesty, and the Government, are still a Secret to *Many*, and a Matter of Astonishment to *All*. I am pretty well acquainted with the Spirit of the *Faction*, but I own I am puzzl'd with this last Enterprize. Had the *young Man*, been deliver'd up to the Management of a Learned, Discreet, and well principl'd *Divine*; I am confident he might have been reason'd into a
Sense

Sense of his Condition. The *Government* was inclinable to Compassionate his Years, and Education, and to attribute the Desperateness of the attempt to Ignorance, and a heavy Load of Melancholy which his unripe Judgment was not capable to discharge. But when Persons of Experience, Learning, and pretended Piety ; when *Englishmen, Christians, and Ministers* of the Gospel, not clandestinely, in Corners, and Garrets, but publickly, before the *Officers* of the *Crown*, and in the view of Forty Thousand People, dare encourage and acquit the greatest of Malefactors *hic heretico*. It was not expected by the *Government*, that he shou'd either take the Oath of *Allegiance*, or abjure the Pretender. He might have set quietly at his Employment, and enjoyed the sweet of his own pretended good Conscience in the greatest Tranquillity ; as many Thousands do, whom the *Government* connives at, tho' they cannot go all the

the Lengths of the *Present Establishment*. But the *young Man* had a Call to be a *Heroe*, and a *Non-juring Clergyman* was to buckle on his *Sword*, and clap on his *Helmet*. No; He was not content with a *Toleration*. He must commit Murder upon the *Protector*, and *Guardian* of all his Civil Rights. I did not think this moderate Climate, much less that a *British University* cou'd have brought up a *Divine* with those Principles. I can easily account for a Persons being seduced in his Youth by a False Notion, and endeavouring afterwards to act accordingly. But I can never account for a *Protestant Divine*, who pretends to lie under no *Prejudices*, when I see him encouraging, extolling, and canonizing a poor deluded Youth, who is running upon his certain Ruin. But I will take the Liberty to examin their Motives; and discover to the World what they either do, or can alledge to justify such barbarous Attempts.

First,

First, They alledge that his present *Majesty* is an *Usurper*, and possesses the *Crown* in anothers wrong, and therefore 'tis no Crime to take him off. This is excellent Morality. A Person does me wrong in regard of *meum* and *uum*. Therefore I may murder him. Or are *King's* unfortunate above all the rest of Mankind, that they may be destroy'd without any *Form* of *Law*; while every *Pick pocket* shall enjoy the Benefit of it, and not a Hair of his Head be touch'd without his *Twelve Men*? How far the present *Establishment* is from being an *Usurpation* has been long since decided, and how far his present *Majesty* is from being an *Usurper*, besides the common Arguments, may be gather'd from many peculiar Circumstances. Did he not reign quietly in his own *Dominions* where he was beloved, and respected, by all the *Princes* of *Europe*? Was he not invited, and brought over by the general Consent of the Nations

Representatives? He did not wade through Blood to the Crown, but the *Treasure* dropt easily, and quietly into his Lap. Was it not our Liberty, and the Felicity of the *Church* by Law Establish'd, which moved the Nation to send for him, and make him their Choice? Can any *Protestant Divine* after this, pretend to stile him an *Usurper*, and justify such as attempt to murder him upon that Score. This is a Piece of Ingratitude, and Inhumanity, which I thought a *British Soul* cou'd not have been capable of, much less that a *Protestant Gamaliel* wou'd have maintain'd such Tenets.

But the Mischief ends not here. If it be lawful to assassinate his *Majesty* upon account of his being an *Usurper*, the same *Principle* with a very little Alteration, will justify the murdering all those who were Instrumental in setting him upon the *Throne*, and every Man that is an Abetter of the *Act of Settlement*. And
ac-

according to this wretched Lesson of Morality, no one can walk the Streets in Safety, unless he be a Sworn Enemy to the *King*, and present *Establishment*.

Let us consider in the next Place, what it was the *young Man* propos'd to himself in taking off the *King*, vid. This wou'd be an effectual Way of bringing over the *Pretender*. The *Non-jurors* are very scandalous *Moralists*, and *Divines*, and they are worse *Politicians*. There is a wide Difference between the Death of King George, and the Coronation of the *Pretender*. Have these Gentlemen forgot that his Majesty has a *Son*, and a *Grandson*; that there is an *Act of Settlement* upon the Protestant Line. That there is an *Army*, a *Fleet*, a *Bank*, a *Parliament*, and true English Hearts to maintain the Cause. Several *Kings* have been assassinated without subverting the *Government*, and a *Shepherd* must rise every Year

for many Ages before *Great-Britain* will be reduced to such a State as to be in Love with Slavery, and accept of a *Prince* of an Arbitrary Disposition. 'Tis a Branch of the same *Politicks*, what the young Man says in his *Treasonable Letter*; of the Nation's being visibly discontented under the present Establishment, from whence he draws this Consequence. Therefore, if the *King* was removed, the discontented Party would immediately call over the *Pretender*. Excellent Logic! Was there ever any *Nation* yet but what was divided by Parties, especially where the People had the Liberty to speak for themselves? It cannot be denied but this *Nation* is unhappy by several Divisions and Parties; but none of these Divisions will ever prove serviceable to bring over the *Pretender*, unless the *Non-jurors* may be mention'd upon that Account. Divisions as to Places in the Government, or on any such like Occasions, are look'd upon by these poor *Politicians* as Struggles about the *Pretender*; and they please themselves that Mr. *W—e*, and *L—d T—d* are strong Jacobites, because they have withdrawn themselves from the Court. Alas! They will find the *Pretender* is never in the Parliaments Thoughts, unless it is how to remove him farther from them. Both their *Yees*, and *Noes*, always agree in that point.

But

But let us suppose that *Shepherd* had given the Blow effectually, and that the *Pretender* had been restor'd by such a *Stratagem*. Will Success justify the Immorality of an Action? Are the *Non-jurors* such Strangers to the first Rudiments of common Honesty, as not to know that Evil is not to be done, that good may come of it. The *Law* is plain. *Thou shalt not kill*. Did Usurpers Sit upon every Throne upon the Earth, the very worst of human Race, ought not to be Sacrificed to restore the Heirs that were kept from their Right. *Christ* order'd St. *Peter* to put up his Sword, tho' it was drawn to defend the Son of *God* himself, and here is a *Pretended Successor* of the *Apostles*, who is for murdering a *Prince* against all Laws, both Human and Divine.

But to come a little closer to the Point. Perhaps, These *Gentlemen* will alledge. That the Commandment. *Thou shalt not kill*. Is not without some Exceptions. *Vid.* In the Case of War. And when a Criminal is executed by Publick Authority. I own these two Exceptions are very reasonable and just. But I cannot think *Shepherd's* Case falls in with either of them. Perhaps, he had declared War with King *George*, before he undertook to Assassinate him; This cannot well be, because Princes declare War, and *Shepherd* was only a *Coach-Painter*; But it
may

may be the *Pretender* had declar'd War, and this Spark was one of his *Captains*; yet I don't find he had any such Commission about him. Perhaps he look'd upon the *King* as a *Criminal*, and himself as his *Judge*, and tried him first in the *Tribunal* of his own Conscience, in order to Execute him afterwards by Way of *Assassination*. But here it will be enquir'd who made him a Judge? And how a *King* can be taken off without any *Formality* of Law, since the worst of his Enemies cannot be treated by him in that Manner. The Conclusion of this Reflection is, that *Shepherd* cou'd have no other Motive to attempt what he design'd, but an *Enthusiastical Impulse*, which Sort of People never pretend to any Reasons for what they do. Now unless the *Gentlemen* who was his Confessor, defends himself by the same *Enthusiastical Topick*, I believe he will have a hard Task upon his Hands to justify *Murder*, either by *Law*, or *Gospel*.

I cannot think this noble *Confessor* and *Director* of Souls, will have the Assurance to Appeal to what Mr. C——r, and others of his Brethren did in the Case of King *William's Assassinations*. A bad President is not capable to justify a good Cause, much less a bad Cause. And had the *Government* treated the Absolving *Clergy* in *K. William's Time* with more Severity, *Shepherd's Confessor* wou'd
not

not have been so audacious in *K. George's* Time. But the Case is far different. King *James* the Second was actually at the Head of an *Army*, when the Assassination Plot was a foot ; many of the *Gentlemen* concern'd in it bore his Commission and were in Pay ; and some will have it that he whom they actually serv'd as their Prince, empower'd 'em as much as lay in him to attack King *William*. Others tell us, there was no Design to assassinate him, only to take him Prisoner. Now, there is nothing of this in *Shepherd's* Case. Here is a young melancholy Fellow, forming a Design in the Corner of a Shop where he is at Work, how to kill the *King* upon a wild Speculation of its being a means to bring over the *Pretender*. He gives no Reasons, shows no Commission ; the *Pretender* never had any Commerce with him, and according to all the Circumstances of the *Fact*, he might upon the same Grounds kill every body he met, if it enter'd but into his Head, that a Publick Good wou'd ensue upon it.

But that I may come to a *Conclusion*, we will suppose at present, that *Shepherd* acted according to Conscience ; and that he was fully persuaded it was no Crime to perpetrate what he was about, will this excuse the Confessor ? No : He must submit to one Part of the *Dilemma*, either he neglected to instruct him in his Duty, or he encourag'd him

him in the Violation of it. In the first case, he makes himself an unjust *Dispenser* of *Absolution*, by bestowing it upon *subjectum incapax*: In the latter case, he makes himself guilty of that Crime knowingly, and deliberately, which *Shepherd* was involv'd in only by Persuasion, Ignorance, and the want of Years and Experience. Besides, if the young Man's Conscience was so innocently misinform'd, that it could carry him through the *Fact* of *Murder* without incurring the Guilt of that Crime, God would have accepted the will for the deed, if he had gone out of the World without being absolv'd, or receiving the Sacrament: By this means his *Confessor* would have avoided those Imputations, which now the World justly charges him with, in raising a *young Man*, by encouraging him in the worst of Crimes, by scandalizing *Religion* in delivering the Sacrament to one that was either ignorant or obstinate, and lastly, by giving his own Party such a Wound, which will not easily be cured; for I don't find they are prepar'd either to disclaim the *Fact*, or disown the *Principle*.

N. B. Perhaps some Persons may be scandalized at the Complaisance I shew to the Enemies of the Church by Law Establish'd, in asserting their Claim to Civil Allegiance; but I am prepar'd in a second Part to satisfy all Objections that can reasonably be made upon that Head.